

Takabbur (Ghamand)

Maulana Jalil Ahsan Nadwi Rh.

Rahe Amal Hindi se lipyantaran kiya gaya he.



‘Note:- Tamam Rivayate Hadees ke khulase he.’

Bismillahirrahmanirrahim

{1} Muslim;- Hazrat Ibne Masud (rd) se Rivayat he ki Rasulullah ﷺ ne farmaya- vo shakhs jis ke dil me jarra barabar ghamand hoga jannat me dakhil na ho sakega, us par ek adami ne puccha ki adami chahta he ki uske kapade aur jute achche ho, to kya ye bhi ghamand me dakhil he? Aap ﷺ ne farmaya- nahi ye takabbur nahi he, Allah pakiza he aur safai suthrai ko pasand karta he, ghamand ka matlab he Allah ke haq bandagi ko ada na karna aur uske bando ko nicha janna.

{2} Abu Daood;- Hazrat Harsa Bin Vahab (rd) se Rivayat he ki Rasulullah ﷺ ne farmaya- ghamandi adami jannat me

dakhil na hoga aur na vo jo jhooti shekhi badhata he. Asal hadis me “javvaz” aur “jazriyya” aaya he. Javvaz ka matlab he ghamandi, ghamand ke saath chalne vala, badmash, badkar, maal ko jama karne vala bakhili karne vala. Aur jazriyya us ko kehte jis ke paas he to kuchh nahi, magar logo ke saamne apne paas karun ka khajana hone ka elaan karta firta he, ye daulat ke saath makhsus nahi, juhud aur takva aur ilam ki duniya me bhi ghamandi aur joothi shekhi badhane vale paaye jaate he.

{3} Abu Daood;- Hazrat Abu Saeed Khudari (rd) se Rivayat he ki Huzur ko ye farmate suna ki momeen ka tahband to us ki aadhi pindli tak rehta he, aur agar usse niche takhno se upar rahe to koi gunaah nahi, aur jo takhno se niche ho to vo jahannam me he yani gunaah ki baat he ye baat Huzur ne teen bar farmaai taaki logo par uski aehmiyat vajeh ho jaye aur fir farmaya- Allah us

shakhs ki taraf kayamat ke din nahi dekhega jo shekhi ke jazbe se apna tahband zameen par ghasitega.

{4} Bukhari;- Hazrat Ibne Umar (rd) se Rivayat he ki Haz. Abu Bakar (rd) izaar ke dhila hone ki vajah ye na thi ki unki tond nikal aayi thi, balki unka jism bahut kamzor tha, Rasulullah ﷺ ne ye farmaya tha ki ghamand aur shekhi ke jazbe se jo aeddi tak izaar bandhega, vo Allah ki nigahe karam se mahrum rahega, Hazrat Abu Bakar (rd) ne ye puri baat suni thi aur jaante the ki takabbur ke tor par vo jan buzkar aisa nahi karte, lekin jab adami par aakhirat ki fikar savar ho jati he to gunah ki parchhayi se bhi dur bhagta he.

{5} Bukhari;- Hazrat Abdullah Bin Abbas (rd) se Rivayat he ki Jo chaho khavo aur jo chaho pehno, bashart ke tumhare, andar ghamand aur aur fijul kharchi naho.